1: Ammar E, I-5 (1951) 1954
MR13 Fellahin MR13
Silwa

APPENDIX XII

Among the adults there 153 134 808 158

are in the village four people who may be considered by psychologists as insane or mentally deficient but are regarded as possessing a 'saintly touch'. However, the use of these three types of intelligence tests tends to indicate, apart from the difficulty of sampling, that the children have an intelligence of the practical type. The nature of the performance tests is perhaps nearer to the problems of their serious activities of everyday life. On the whole they scored better in Pass-along than Porteus.

It is worth mentioning that some of the children who came out well in the performance tests did very badly with the verbal test, and this could be attributed to the unfamiliarity of the children with the intellectual items of the latter. Apart from the mathematical items, this unfamiliarity could be demonstrated by item 8, Section 1. In it, the child is asked: 'If you want to give your mother a present what will you choose: a skipping rope, a toy, a silk stocking or a bicycle?' Although the obvious answer according to the test is 'silk stocking', which some children gave, others gave 'a skipping rope' or 'a bicycle' while none chose a toy. On asking a boy why he chose a bicycle, he answered that after giving it to his mother he would take it back for himself. Some of those who chose the rope thought that it was a useful thing for mother as she 'would hang the washing on it'. The difference of value-attitudes implied in such items and their influence on answers given, is similar to that classical example given by Klineberg with regard to one of the items of the 'National Intelligence Test' which was administered to some children of an Indian tribe. In this item the subject is presented with the words: crowd, closeness, danger, dust, excitement, number, and is asked to underline only two words which are the necessary characteristics of the crowd. Although 'closeness and number' are the correct answers according to the key of the test, yet many of the Indian children underlined danger and dust and in other cases excitement. According to their own logic and experience these answers seem to be the right ones.[1]

In our case the results of testing by a verbal test brings out the validity of applying tests standardized for urban children to rural children. By no means all the children who took the Kabbani test are mentally deficient, but the test itself is overweighted with items that are more suitable to city children, and may fail to sample adequately those abilities in which the rural children excel. In the United States and Britain studies of urban-rural differences in intelligence have revealed that rural children are neither uniformly nor consistently inferior to urban children on all tests.[2] Our small-scale testing tends to confirm the conclusion that while rural children score low in tests of abstract intelligence, they may excel in tests of the mechanical or practical type.

Although doubts could be cast on the quantitative results of tests that are not standardized for a particular community, such tests could be used

[1] Otto Klineberg, *Race and Psychology*, Unesco, Paris, 1951, p. 11.
[2] A. Anastasi and J. Foley, *Differential Psychology*, New York, 1949, pp. 825–7.

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842 789 [841] If a woman when she gives birth to a child does not want to conceive again for some time she takes some date stones and covers them with some of the blood of her confinement, and then, tying them up in a rag, conceals them in a wall of her house between the bricks. The chink is then stopped up with clay. Each date stone she thus conceals represents a year, and the number, of course, varies according to the number of years she wishes to remain without offspring. When she wishes to have a child again she removes the date stones from their hiding-place, steps over them seven times, and then, placing them in water, bathes in it. I had the opportunity of witnessing such a performance once. The woman, to enable me to take a photograph in a better light, placed the date stones on the threshold of her house, and then stepped over them. Some of these date stones, with the rag in which they had been tied up, were afterward given to me.

847 754 789 [791] A man who is well known to me divorced one of his two wives a year or so ago, and this woman resolved to have her revenge on the other wife. She accomplished her purpose in the following manner. She consulted a female magician, who wrote a spell on an egg and another on a palm-leaf. A male member of the divorced woman's family (probably her brother) took the egg and the leaf and hid them in a tomb. The hiding-place is kept secret, so that no one can remove them, for if they were discovered and taken away they would no longer remain effective. It has come to the knowledge of the man's wife that the divorced woman has acted in this way, and the spells, so she says, have made it impossible for her to bear a child. Possibly the firm belief she has in the potency of such spells has brought her into a neuropathic condition. [758]

842 164 163 515 The fact that so many methods of curing barrenness are employed by the peasants is an indication that, despite the high birth-rate, infertility in women is not uncommon in Egypt. As has been pointed out to me by a doctor who is in daily touch with the poor, venereal disease, which is, unfortunately, very prevalent in some villages, is largely responsible for this state of affairs. A proper organization, involving treatment and instruction in simple hygiene—at present, so far as I know, entirely lacking in the country places—is badly needed to prevent the further spread of this terrible scourge.

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt

Him, the Highest. Take charge, Angel Gabrāīl, of the illness [presumably in the sense of 'make it your charge to make him ill'] of so and so, the son of so and so [mentioning the mother's name]. Quickly, now!" The egg is then hidden in a tomb.

I am informed that this is a very interesting charm: black typifying evil, blood attracting spirits, and a tomb being the haunt of ghoulish spirits.[1]

It may be mentioned here that in all these charms, spells, and incantations it is necessary to write the name of the *mother* of the person whom it concerns. If the father's name is inserted instead the charm is abortive.

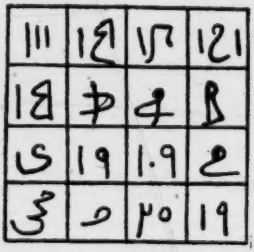

FIG. 116. A MAGIC SQUARE

The events related in the following story are, so my informant strongly maintains, perfectly true.

In a small village in Upper Egypt there lived a man and his wife, the latter being very good-looking. One day a certain *ḳāḍi*[2] who was visiting the village in question saw her, and, falling in love with her on the spot, desired her as his wife. Knowing that she was already married, his only plan was to get rid of her husband, and so he determined to drive the unfortunate man mad. To accomplish this he induced a magician to write a charm on a piece of paper, which he tied to an inner branch high up on a palm-tree, where it could not easily be seen. The reason for his thus tying the charm to a palm-branch is the idea that, as the branches of the tree are blown this way and that in the wind in apparent confusion, so the brain of the man against whom the spell was concocted would be tortured and confused. Possibly the woman's husband got to know what had been done, but anyhow the poor man lost his reason. He tore off his clothes, tied a rope round his waist, and spoke at times in an unknown tongue.

"You must say," so he told the village boys who congregated around him, "'*Kee ree bra ra kee ree bru.*'"

He would also constantly mutter, "Kamaleh [his wife's name] went to the east, Kamaleh went to the east," repeating it over and

[1] I am indebted to Mr E. S. Thomas for this information.

[2] The word means 'judge,' as has been already explained, but it is also, as in this instance, a title given to a man who draws up marriage contracts, hears divorce cases in villages, and so on.

2: Blackman E-5 (1920-1926) 1927
MR13 Fellahin MR13
Upper Egypt
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over again. Finding that he got no better, his wife divorced him, whereupon the *ḳāḍi* asked for her in marriage, and was accepted. Meanwhile, the poor husband wandered aimlessly about, saying that he was king of his native village. He collected *būṣ*—dry *dura* (maize) stalks—each stalk of which he thought was a gun. With these he armed himself and the young lads of the village, and told them that he was their king, and that they must follow him to fight against the other villages. On the day of the weekly market he would repair to the market-place, seize large pieces of meat hung up for sale, and eat them raw. He would also pounce upon the fish which the fishermen had caught in the pond adjoining the village. At last the *ʿomdeh*, or headman, of the village, finding that the poor fellow had become a disturbing element in the place, wrote to headquarters about him, and he was removed to an asylum. Here he died, but up to the last the one sensible word he was constantly uttering was his wife's name. The events recorded still form a common topic of conversation in the madman's native village.

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FIG. 117. CHARM TO DRAW A MAN OR WOMAN FROM A DISTANCE

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I myself have seen the *ḳāḍi* who played such a prominent and cruel part in this bit of village history, and the poor madman's wife whom he married figures in the following account of how a woman can be drawn from a distance.

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To bring a man or woman from a distance the magician proceeds as follows. He takes four branches of a pomegranate-tree and sticks them into the ground, tying them together at the top. He then makes a paper figure of a man or woman, and writes a charm on it (Fig. 117). The figure shown in the accompanying photograph was made and inscribed for me by the Coptic magician

2: Blackman E-5 (1920-1926) 1927
.MR13 Fellahin MR13
Upper Egypt
Copts MR10

scripts, one of which he designates the " Book of Adam." He has with great labour collected and written out magical cures and protections for those troubled by *'afārīt*, and these form the contents of one of the books. He learnt his art, so he told me, from another magician, who was not a member of his family, but under whom he served a long apprenticeship.

During my sojourn in Egypt I have been given many accounts of the wonderful cures wrought by magicians on people possessed by *'afārīt*. I wrote the details down when they were given to me, and some of them may be interesting to my readers. The names of the people concerned, and the villages in which they live, are suppressed, in deference to their feelings; indeed, it would be a breach of confidence to divulge them. Such happenings are not usually discussed with foreigners, and were related to me only because I am regarded by the villagers as a trustworthy friend.

A young man in Upper Egypt became very angry with his wife one night while she was sitting in front of the fire cooking the evening meal. In his anger he took a pottery water-bottle (a *ḳulleh*) and struck her with it. In doing this he broke the bottle, and the water and some of the pieces of pottery fell into the fire, extinguishing it. The next moment he heard a voice saying to him, " You have broken the head of one of my children, so I will come into you [*i.e.*, possess you]." The man thereupon became mad, and began to tear his own face, and strike all those who came near him. Some of his relatives, seeing his terrible condition, proceeded to bind his hands behind his back and tie his feet together at the ankles, to prevent him doing further harm to himself or anyone else; but he continued to cry out and to speak meaningless words. His relatives took him to one doctor after another, but they could do him no good, and he continued in the same condition of violent madness.

At last, when he had remained in this state for three months, they went to see a certain sheikh. This man is a magician, and of a charitable character, and they begged him to cure the unfortunate man, pleading at the same time his poverty. The sheikh, who possesses (for he is still alive) many books of incantations and charms such as those mentioned above, listened sympathetically to their pleading, and consented to visit the sufferer, but he told them that they must first bring him a small piece of one of the garments belonging to the madman. They went home and

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964 The mother of this Sheikh, who was very devoted to her son, did not survive him for many years. I was present at her funeral, which was attended by a large crowd of friends and relatives. She was buried in a grave near the tomb of her saintly son.

792 The sheikh ʿAbdu 'l-Laṭīf lived in a small village in Middle ●158 Egypt, where some of his family still reside. An old man, the son of the sheikh's paternal uncle, is well known to me.[1] The sheikh ʿAbdu 'l-Laṭīf was, in his lifetime, looked upon as a *walī*.[2] Insanity is the usual qualification for this high standing among the Muslim saints of Egypt, persons thus afflicted being regarded as the favourites of God. The sheikh had a habit of entering the houses of the people at night, after the doors had been locked, and while the evening meal was being cooked; for locked doors formed no barriers to the egress or ingress of this holy man. On entering [969] he would immediately eat up all the food; meat, bread, and vegetables, no matter how large the quantity, would all be devoured on the spot. Any glass bottles that happened to be lying about might be included in this repast, for these he would bite up and [152] swallow without drawing any blood. There was only one thing he feared, and that was water. If anyone threw a few drops of water at him he would run away in terror, as fast as his legs could carry him. My informant remembered him well, and he told me that on one occasion the sheikh entered his house after the entrance door had been securely locked and ate up all the food, including soup prepared for the evening meal.

792 When the sheikh died hundreds of people attended his funeral, 766 and, being a very good man, he made his bearers walk quickly to 778 the grave.[3] Above it has been erected the usual domed tomb; it [969] is situated near that of the venerated sheikh Umbārak (Fig. 140) for whom a *mūlid*, or festival, is held once every year.[4]

One year, on the occasion of this festival, a man climbed on to 769 the outside of the tomb of the sheikh ʿAbdu 'l-Laṭīf without first 688 removing his shoes. Some of the people standing round remonstrated with him for this act of irreverence, but he replied, "Who is the sheikh ʿAbdu 'l-Laṭīf? He is nobody!" and refused to climb down or to take off his shoes. However, when he wanted

[1] At the moment of writing this I received a letter from Egypt telling me of this old man's death. He is the same man who divorced his wife by the triple [586] divorce, described in Chapter V, pp. 95f.

[2] *Walī* means 'friend' (*i.e.*, of God), and a Muslim saint is commonly so designated.

[3] See Chapter VII, p. 113.

[4] See Chapter XVI, pp. 252 ff.

FOLK MEDICINE IN MODERN EGYPT

XXXI

SCIATIC NERVE ('IRḲ AL-INS)

By this they mean sciatica (*'irḳ al-nisā*), or nervous pains chiefly in the hip. The causes of this disease are many, such as hereditary venereal disease (which is cured by its own medicines) and the effect of cold and inflammation in the sciatic nerve, or inflammation of the spinal cord.

[p. 65.] One of those who were famous for the " treatment " of this disease was a man of the people of Edkū [near Alexandria in Lower Egypt]. He takes his patient in the early morning outside the town until they come to a wide plain in which the box-thorn[1] grows. (It is a kind of shrub). He then chooses as much of it as equals the size of the patient's side, and recites over it charms[2] which he keeps on repeating for a long time. After that he scrapes aside the sand which surrounds its root, and when it is uncovered, he pulls it up. He next goes to a fire, which he had previously kindled, and in which are iron pins. He then begins cauterizing the bush in every one of its joints while all the time he is busily reciting. At the end of all these processes, he digs up some earth, buries the shrub, and the patient is " cured."

The explanation given of these " cures " is that sciatica is a disease due to the influence of the *Jinn*, and the charming drives out the *jinnī* from the body of the patient, and imprisons him in the shrub, while the cauterizing of this kills him inside it. It is marvellous that persons of any enlightened intelligence should absolutely refuse the treatment of physicians and betake themselves to this man who is just like all other quacks. He orders the patient not to publish the secret, for if he do, the disease will return worse than before. I was told this story by a friend who was thrown into this man's hands by fate. And the extraordinary [p. 66] part of the story is that imagination had obtained such a hold over him on account of

[1] [Arabice, *'ausag*, Latine, *Ausegum*. See M. Steinschneider, *Heilmittelnamen der Araber*, in *Wiener Zeitschrift für die Kunde des Morgenlandes*, xii, 222. Tr.]

[2] [*'Azā'im*, plural of *'Azīma*.]

4:Walker E-4 (no date) 1934 MR13 Fellahin MR13
(ca. 1890)

his having divulged the secret to me that in two days after this, the disease returned to him through imagination, just as it had left him under the same influence.

XXXII

"NECK PAIN" (WAG' AL-RAḲABA)

THIS means either hoarseness of the throat or diseases of the tonsils (lōzatēn). The "old wives" "cure" it in two ways. (1) They make the patient hang round his neck a huge bead of red stones, and (2) they order him to swallow a boiled hen's egg at one gulp without chewing. The harm of this latter method will appear from the story reported by the Egyptian newspapers of date 13th November, 1892, about a youth in the Daḳahlīya [Province] in whose throat the egg stuck and he died shortly after. Perhaps this will be a warning to those who are heedless and restrain them from trusting in the nonsense of the "old wives" and the absurdities of foolish individuals.

XXXIII

WORM EXTRACTORS (DAWWĀDA)

THESE are a community—the Ghagar and Nawar[1]—whose origin is from Syria; some say from China; and some go so far as to say that they are spread all over the world. They claim that they can "cure" children who cry too much, by extracting the worms (*dūd*) from their foreheads, pretending that this is the cause of their continual crying. Dr. Muḥammad Efendī 'Alī Duwaidār relates that a little child of his family was always crying, so the child's parents summoned

[1] [Gypsies and vagrants. See *Encyclopedia of Islam*, under, *Nūrī*. Tr.]

6: Rasoul--1 U-5 (no date) 1955 MR13 Fellahin MR13

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Zar in Egypt.

Kawthar Abdel-Rasoul

There is a certain ceremony called Zar among the realm of superstitious beliefs in Egypt. This belief is firstly widely disputed among the Egyptians themselves being mainly opposed by men and taking the bulk of its adherents from the masses of women, especially the uneducated ones in the country and the artisans' wives in the towns. We can say that it is certainly not nation wide, but more or less a feminine practice. 755 184 562

Briefly summarizing the whole idea, we can say that it is a belief in some spirits who, due to what we cannot say, secretly enter the body of the victim, establish themselves there and cannot be got rid of. The Zar ceremony is performed on those people with the purpose of soothing the spirits and persuading them not to do any harm to the possessed person. 755 787

In this paper we shall try to give a short account of the Zar-ceremony and conclude by comparing it with similar practices in the Sudan and Abyssinia. 128

The Elements of the Zar. 755 753

1. The Patient:

The possessed person is in most cases a woman and only rarely a man. This rule is also applicable in the Sudan and Abyssinia. The patients can be classified as follows:

(a) Women who are physically or mentally ill and have no hope to be cured by doctors or psychiatrists. As a last resource they turn to the Zar. Such a woman believes a priori that she is possessed by a spirit causing her disease and therefore nothing but the Zar can cure her of it. [158]

(b) Women who give birth to a deformed child or whose babies are stillborn. The Zar-ceremony is performed on them in order to stop the spirits from doing any more harm to her babies. [845 776]